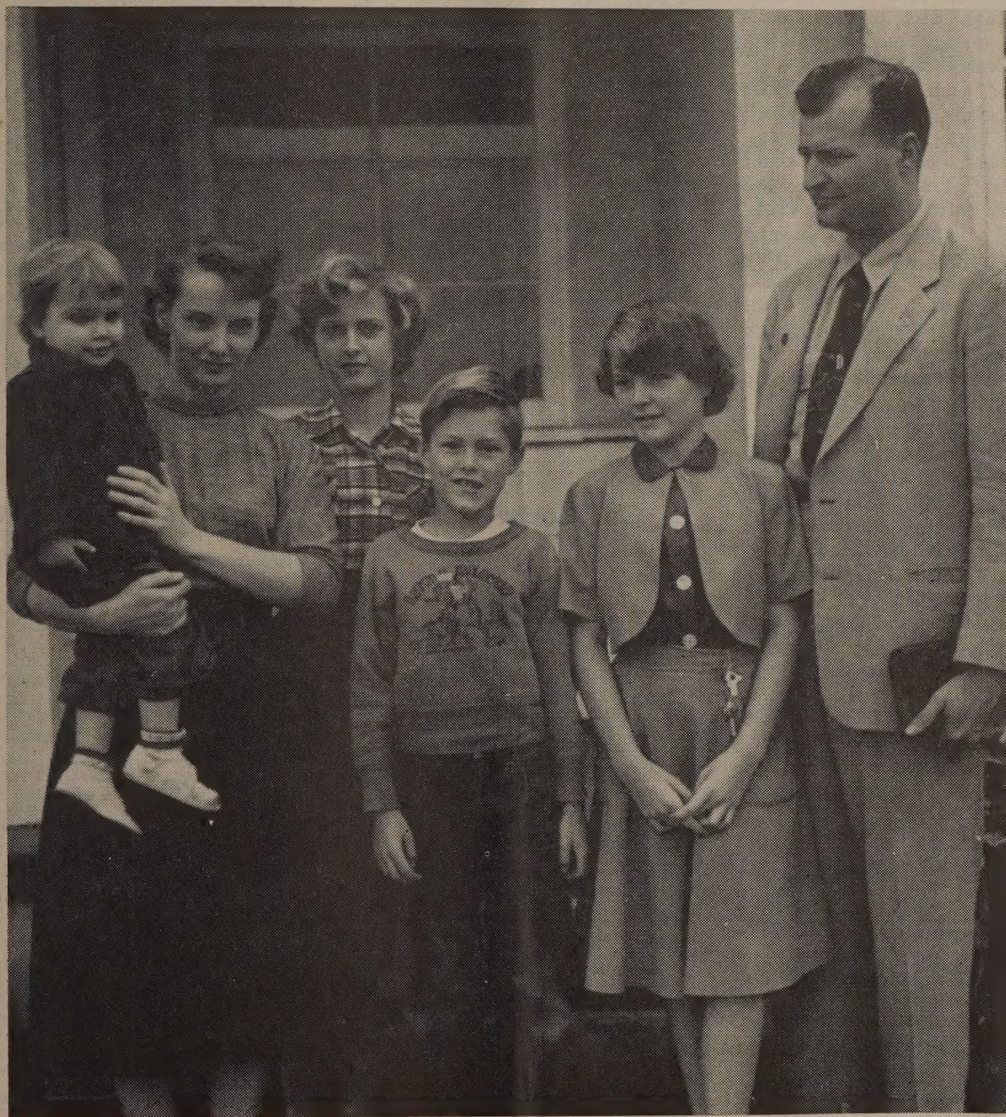


The AMERICAN FRIEND

April 22, 1954



Leonard Hall

The most important institution—the family

W. C. DENNIS
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Breathing and Believing

by S. Arthur Watson

Religious thinking from a scientific mind may help us to new realizations in our own thinking. In this short devotional, Arthur Watson writes about faith in terms of biology. Arthur Watson is now head of the Science Department at William Penn College, a position he entered in 1952 after resigning the presidency of Friends University.

Believing is like breathing. Each process is necessary to life—one physical, one spiritual. Each process culminates in an energy-releasing action. Each is an inward action.

In breathing, each inspiration draws air into the nostrils, throat and "upper" lungs. From here the vital element, oxygen, diffuses deeper and deeper until the delicate lung membranes are reached. Through these alveolar walls, molecules of oxygen penetrate the blood capillaries and are picked up by the moving red blood cells. The blood moves on then through the heart to all parts of the body. As it flows through the tissue capillaries, each body cell receives the oxygen that is needed to produce energy.

So it is that the believing soul of man, like his breathing body, draws upon the great atmosphere of God's providing for the "breath of life" that energizes his being. In believing, he draws into his life a "divine air" from the atmosphere of God's spirit. In meditation, devotion and trust, the vital element, faith, diffuses deeper and deeper until it is absorbed, molecule by molecule, and is carried along in the currents of his life. Applied to the innermost "cells" of his being, faith produces its energizing reaction. So faith invades the inward "tissue" of the believer's soul just as oxygen moves to every cell of his body.

In this comparison between breathing and believing, let us remember that the energy producing interaction of

oxygen comes only after it is absorbed into the tissue cells, not while it is in the air passages or even in the blood. Let us remember also that faith has to penetrate into the "work tissue" to produce its vital and energizing interaction. No matter how pure the atmosphere in which one lives, its use and effect depend on breathing it in, or "believing it in," deeply. The vital air must go much, much deeper than the throat and energize the body much beyond the vocal cords. Faith, like oxygen, must be absorbed and, passing through the heart, pulsate steadily to the whole man.

Believing, like breathing, is a functional process providing a life-giving interaction of faith. Power is released as, within the "tissues of the soul," faith interacts with the compounds of life. Believing is a reality of living based upon unseen and deeply penetrating elements. It is a continuing process providing spiritual energy in a physical world. It is the energizing and fulfilling factor of the more abundant life.

Believing begins with a conscious in-taking or acceptance. But this act is only the beginning step which, carried to completion, affects the whole life and enables one to say from the depths of his soul, "I know whom I have believed."

Our Cover Picture

Pictured on our cover, and symbolizing Friends families everywhere, is a California Friends family in front of their Compton home. From left to right are Ardeth Hockett holding Donna, Stella, Andre, Ardis and Donald Hockett. Leonard Hall, who stayed with the Hocketts during his travels in California in February, caught this pose just as Donald Hockett was leaving for Quarterly Meeting. The Hocketts are members of the Long Beach Friends Meeting, and sing in the choir along with participating in other Friends activities.

Correspondence

A Message from Jordan

To the Editor:

I was personally interested in what you have written about the refugees in your Christmas Editorial, "How Long Till Christmas Comes" (*The American Friend*, December 17, 1953). It showed deep understanding and sympathy. I took the magazine with me to camp and translated some of the passages to the refugees themselves. They were touched! Especially when you said, "Now there are surely thousands of them who die slowly under the tyranny of winter and the inhumanity of man to man." I hope that the Friends all over the world, especially in America, will not be satisfied with sympathy for the refugees, whose plight you have seen. We should take a more active part in bringing their condition in a fair way to those in power. America has been hearing one side of the question; it is your chance to make them hear the other side.

Ramallah, Jordan Jirius Mansur

* * * *

Praise for Clarence Pickett

To the Editor:

The following is an excerpt from a book review given on our college hour broadcast by my esteemed friend Professor G. S. Petterson, who has made frequent and favorable references to the writings of Rufus Jones:

Some people are inveterate readers of biography and autobiography, and I am one of them. And, I think, with good reason. For, what more fascinating revelation of human nature could there be than the self-revelation of honest men and women. In this book, *Thirteen Americans: Their Spiritual Autobiography*, the editor, Louis Finkelstein, has brought together a variety of outstanding individuals; and they tell

(Continued on page 130)

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Editorials *

For a Christian Society of Friends

In order to distinguish our body of Friends in the world from various secular or professional groups we have commonly used the term, "The Religious Society of Friends." In purpose, history and character, we are a *religious* body—not political certainly, not even a social service group. In so far as we are concerned with and are active in political and social welfare fields it should be a consequence rather than a central feature of our life as Friends.

IN SOCIAL RESPONSIBILITY

As we are a religious body it is becoming to us to act as such in our concern for human welfare and in all areas of thought and action where human values are involved. This is not always easy, for the areas of human welfare and social relations often are patterned into parties or "isms" of one kind or another. Sometimes they are seen by people generally in terms of conservatism or liberalism, capitalism or socialism, or in terms of "right" and "left." We cannot properly deny the right of an individual Friend to take his place in whatever party or "ism" he may choose for himself. But when a body of Friends speaks within the Society of Friends or for it, it has no such right of political identification.

A body of Friends may speak out for what it believes to be justice in a given situation or problem, and do it without worry as to whether some other group, left or right, has said the same thing. But there is always a danger in spelling out the answer to a social or political problem. It is the danger of assuming competence which we may not have. To be deeply concerned over a social problem, and even to be correct on basic principles is not in itself to be competent for working out a solution. There is a point at which religion accents the principles involved, stimulates persons who are competent to act, but which restrains a religious body *as such* from assuming undue political wisdom and becoming identified with the right or the left. In short we, as a religious body, need to know when we are "in character" or out.

IN LIFE AND FAITH

We need also to answer for ourselves *what kind* of a religious body we are. The world is filled with religions. Our history is within the context of Christianity and our faith is a Christian faith. Allowing for our many and obvious shortcomings and our failure to achieve the high standard of the Christian gospel, none-the-less we are the *Christian Society of Friends*. Our unity is to be

achieved under the Christ of history and the Christ within. It is true that we who may use Christian terms most and who define Christ in the narrowest of set creeds may sometimes demonstrate least the spirit within him who went about loving everyone, doing good to all whom he met, and including them in his service. But falling short of the Christian ideal is not equivalent to denying it or ignoring it. At this point we must be clear, acknowledging Christ as the head of the Church (spelled with a capital C) of which we are in a spiritual sense a part, as a Christian body.

In some areas of the world such a position is not easily held. The word, Christian, has been so badly used and misused, so damned by utter indifference to the claims of Christ or by politics, that the very word has become political more than religious. But Christianity as a spiritual reality must not be discarded simply because the terminologies are sometimes in bad repute. The facts are that Christ lived, that he came to lost men and became the way of their salvation, lifting and redeeming them through his life and even to his death on the cross. When religious men, out of their great diversities, meet one another in spiritual unity, they will meet at his feet—with hearts deeply caught and changed. The expression among Friends of this grand truth may vary widely as to words and phrases, but the spiritual reality must be a constant factor in our common life.

IN TERMS OF MEMBERSHIP

Friends should not be driven into a syncretism or patchwork of "the faiths." It is not enough to define membership among Friends as a fellowship of seekers; though seekers we must always be, we should also be finders and thereby a people with deep convictions and constant loyalties. Whatever is good outside of what is called Christianity will also be found in the Christian faith. The answer to a world of diverse faiths or religions is not to make a mosaic out of them, within one inclusive membership. Instead we must go deeper, or should we say higher, where we may find the essential truth as it *was* and *is* in Christ. When we have found that meaning and those values, we cannot then dismiss the Christ of history as a historic symbol no longer needed, for if truth is to have ultimate meaning and power it must also have incarnation in One greater than ourselves. In Christ *was* and *is* light, truth, power, love. He *was* Emmanuel, God with us.

Our inadequacy must be met in his adequacy. In him is our unity. God *was* in Christ, reconciling the world to himself.

Accent on the Family

Early in the month of May Friends generally observe, in one way or another, the importance of the greatest of all institutions—the family. It is the first and, generally, the most influential force in the life of a child. It is especially effective because it is informal.

The curriculum consists of the daily life of the family, the teachers are chiefly the two adults who are generally not trying to be teachers, and the equipment of their school of living is a dining table, radio, books, pictures and sundry furnishings. Lessons do not start and stop by the clock; they start the moment a member of the family wakes up in the morning or arrives home from play or work. No certificates of achievement are given nor diplomas of graduation.

The salaries of the teachers are high, though in the coin of spirit, and the fees of the learners are paid in self-giving and concern for the family. No one knows the specific date when the learner passes from one grade or level to the next, it is only known that progress is being made, that members are growing. If it be a Christian home, the purpose is to grow in wisdom, in stature and in favor with God and man.

We are chiefly what our families made us. We were educated by fellowship of the intimate family circle. But that was not all—in the church or meeting place families influenced each other. Indeed there is a sense in which the church is the meeting of families. Is there any other body or place of which

this is equally true? It is not so nearly true of the public school where only children meet.

This ideal is well illustrated in West Hartford Meeting of Friends, of New England Yearly Meeting, in which planning is especially directed to making the Meetinghouse a pleasure and inspiration for children and their parents—a meeting of families. Many other Friends Meetings are likewise family-conscious in erecting their buildings and in planning their activities. This is important. It is “the new look” in church building, and very important in this age in which tremendous forces tend to pull the family apart.

On the cover page of this issue is the picture of a family across the continent from West Hartford, representing the many families of Friends that live between the Atlantic and Pacific coasts. In these families lies our hope for the future of Friends. From such families come the concern and work which make the Five Years Meeting of Friends and the Society of Friends in the world a living reality. They are not only families, they are church families and from many of them will come our leadership as children become young Friends and young Friends move out and into places of responsibility among us.

We who are the adults of today must not only appreciate our ancestors, we have the important role of being good ancestors ourselves, as our children grow up in our homes and churches and, in their turn, look backward thankfully and forward hopefully.

E.T.E.

“We are men of two worlds”

Rufus Jones' Spiritual Concept of History

By Raymond L. Wood

Raymond L. Wood is Lecturer in Religion at New Jersey College for Women, Rutgers University. His thoughts on a spiritual concept of history, based on the writings of Rufus Jones, reflect again the deep penetration Rufus Jones' work and spirit made in Quaker life and thought.

Rufus Jones has a concept of two worlds, the spiritual and the temporal, impinging on each other. Over and over again he speaks of the spiritual world which surrounds the temporal world and of which we are made aware.

We are men of two worlds who sometimes are made aware of a “Divine mutual and reciprocal correspondence” with the environment of the Spirit.

The real world, he says, is the world of the Spirit, which fits our inmost needs. Frequently this Spiritual world and the temporal world come together and there is an invasion of temporal events from the beyond. At such times, there is a sense of fusion of the Infinite and the finite.

Carrying the concept further, Jones describes man as an amphibian who can live in either the Spiritual or the temporal world. At times he lives upwards towards God; on other occasions, he lives downwards towards man. When he lives upwards towards God, man realizes that here in the midst of our busy life there is an ampler environment in which he can expand and live. He discovers the eternal in the midst of temporal moments and he

realizes that there has always been a double search. God was searching for him even when he had turned his back on God. When he faced around, he found that God was waiting to break into his temporal life.

Man's experience, however, is that he too often prefers to live downwards. During such moments, man feels a homesickness of the soul; he experiences a sense of helplessness. The crisis in man's tortured soul reflects itself in history. Such a time of crisis is seen in 1943 when Jones wrote *New Eyes for Invisibles*. We are living in crisis, he wrote at that time, because we have lost our faith in the reality of the Kingdom of God and have not maintained our allegiance to it. We must therefore be called back to the

reality of the Kingdom of God here and now.

GOD BREAKS INTO HISTORY

The Kingdom of God has come because God has broken into history. God's real world has broken into the temporal. God Himself has entered the darkly colored stream of history, "partaking of the sorrows and tragedies of the temporal order." The Kingdom is in our midst because one Person at least is present who exhibits its qualities of life and power and light. The Kingdom widens and expands as there are others who can reveal the love and tenderness and power of the spirit with forgiveness which Jesus exemplified.

The Divine and Spiritual world which is a part of man's environment can be found only as it breaks into the temporal and finite world and reveals itself in the processes of this "growing, unfolding universe which is after all a spiritual world in the making." It is a growing Spiritual world because there has been a Divine inbreaking into history. There has been an unveiling or revealing of the operative power of God which was formerly hidden, although always there. The Kingdom of God has broken into the historical world and is here and now at work.

The growing and developing Kingdom of God on earth is not simply a creative act of God. Man has a part to play for God works through man to bring things "up to better." "Each newborn child is a new Adam fresh from the creative hand of God and bears within him the mark of a divine origin and of a divine destiny." However, in order to help God in the work of bringing in the Kingdom, man must get back to, or find, the central sources of life and inspiration in God. He can do this, Rufus Jones says, by getting back to the "deeper environment" that anticipates his need for it, for it operates vitally on all of us. "We feel a pull toward that dear Fatherland of the Spirit in which we belong." This land is in the here and now. In fact, it is "another level in the midst of time."

The growing pervasiveness of the Kingdom is expressed in terms of an evolution of the spiritual realm.

(There is) a steady, climbing ascent of life. The curve is ever not quite a circle. It does not swing back to the point where it began. It winds upwards like a spiral, each loop a little higher than the previous turn, though sometimes there are, no doubt, depressions, delays and backward curves.

Rufus Jones states that the "delays

and backward curves," which are an impediment to the dawning Kingdom, are due to the stress of the main-line stream of Christianity on the "supernatural nativity, a crucifixion of agony and death and a supernatural resurrection and ascension." There rather should be, he believes, emphasis placed on the awareness of the Living Christ, on the Spirit of God in the hearts of men. Those who experience the Living Christ feel as "though the Ocean of Eternal Life had surged into the tiny inlet of their being. This experience of rising into the Eternal Life has again and again brought with it a marvelous increase of vitality and power" which helps to transform the vision of God into life and action. The true test of any such vision or experience is "the impact it gives towards pushing back the skirts of darkness and making the area of the Kingdom of God wider."

A SPIRITUAL PERSPECTIVE

From this brief presentation of some of the ideas in Rufus Jones' writings, the following facts may be summarized. Jones, like the author of the *Gospel of John*, has a historical perspective which is definitely spiritual and which sees man as living in the age of the Spirit. For in the age of the Spirit, eternal life occurs. In the midst of time, human existence is lifted to a higher level by the coming of the Spirit into human community. Something comes into the world of time from beyond time and changes the world. The eternal becomes real.

However, while we are living already in the age of the Spirit, there is also the concept in Rufus Jones' writings that the age of the Spirit is something to which we are going and to which we have our sights directed. It is the kind of life we want to secure for ourselves. But to achieve it, we must "change" or "recover" the "spirit of serenity, of gentleness, of simplicity, of tenderness and grace, that love which suffers long and is kind, that depth and power of sacrifice which were so marvelous in the life of Jesus." When this occurs, we will then be living in the age of the Spirit. But always there is still more work to be done; there are still a few loops of the evolutionary spiral left to climb.

While Rufus Jones' world-view is a dualism, he does not have the sense of living at the *junction* of two worlds. He states we are amphibians living in two worlds. The spiritual world is always impinging on the temporal. The Over-world is always fusing with or breaking into the world of work and play, thereby transforming it and lifting it to a higher level.

When this concept of history in spiritual terms is achieved, it will not mean the disappearance of cultural history. Rather it will be the transformation of temporal history into the life of the Spirit in the midst of time.

Korea: Land of Morning Calm or Chaos?

By Elmer Brown



A little Korean girl gleefully drinks milk in an orphanage.

has been spoken of in the Middle East. Still more characteristic in its own culture, it might be thought of as the fulcrum of a Korean jumping-board (a lell), on either end of which are the forces of the East and the West, struggling for a balance of power not only in the Far East but on a global scale.

My assignment as an observer for the AFSC in Korea in the early fall of 1953 took me from Pusan through Taegu, Taejon, and Seoul to Kunsan where the FSU is located. I traveled 1,000 miles in South Korea, visiting refugee camps, orphanages, hospitals, and other social agencies.

Korea is still a beautiful country. Traditionally called the land of "morning calm," rural Korea gives one this impression even today. It is a land of mountain ranges, broad valleys and meandering streams. Flooded rice fields, terracing the gentle slopes and turning from brilliant green in August to golden brown in October, fill the valleys of South Korea. Here among 20,000,000 people live 2,000,000 war refugees.

In the early days of the war some 6,000,000 refugees fled south, carrying their most valuable possessions on the traditional "A" frame. Thousands of small villages of adobe houses with rice-thatched roofs became seriously overcrowded. This situation meant settling in miserable camps and colonies that defy description.

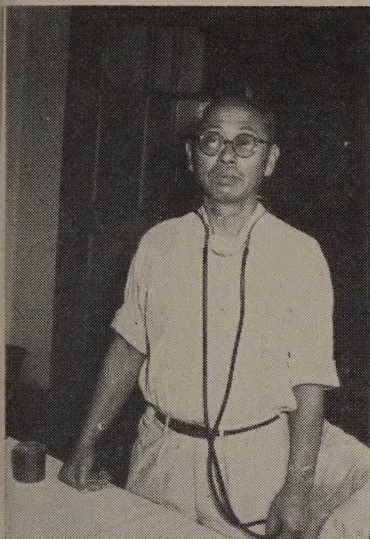
A typical refugee problem arose in the city of Pusan. Thousands trudged the 300 miles to the vicinity of Pusan, a city of 450,000 people before the war.

The government moved here, remnants of northern schools and colleges arrived, as well as professional and skilled workers. The population of the city trebled. Wherever vacant space permitted, temporary huts were built from scraps of wood, pieces of rice-straw matting or metal, salvaged and fastened in the rudest manner.

Such concentrations of refugee housing can still be seen along the railway tracks from the Pusan station north and along either side of a large open ditch the full width of the city. Twice in recent months flash fires struck this badly overcrowded area. While a portion of the refugee population is now moving north again with the re-opening of Seoul, I saw women and children sleeping in the streets of Pusan last October.

At every station along the long route of the U.N. train, groups of hungry, dirty beggar boys and girls flocked around the crowded coaches. In addition to these destitute children there are more than 40,000 orphans in some 400 orphanages. On the whole they are the best cared for of all the war victims. Although this care is not adequate by our standards, they have a place to stay, receive three rice meals a day, clothing, most of them some kind of daily schooling, and medical care. The orphans are entirely dependent on relief clothing. These children in orphanages, with clean faces, brushed hair, and fresh clothes offer a startling contrast to their brothers in the streets. One is deeply moved to see these children playing the same kinds of games as our own children and wearing American donated clothing.

One of the neediest groups are the 300,000 war widows and their 500,000 dependent children. The 650 people living in shacks in the Jo Chung camp near Kunsan are representative of this group. With their belongings and children 200 widows crowd into small squares, eight by eight feet, in a warehouse. They have been living this way for more than two years with nothing to occupy their minds or their hands. One of the 14 FSU milk feeding stations has been set up in this camp, with the refugee women themselves carrying out the program. As part of FSU rehabilitation program for the



Dr. Yu, Korean Head of the Hospital at Kunsan

widows, weaving, knitting, making bean curd, and barbering will be taught. Besides giving the women some means of livelihood and meeting immediate material needs, this type of program will help them to become persons again in the full spiritual sense.

The medical work of the FSU, recommended by Dr. Jonathan Rhoads and Lewis Waddilove in an on the spot survey, is centered in the Kunsan Provincial Hospital. This is one of several provincial hospitals started by the Japanese during their long occupation. Certain units of the well planned, brick and stone hospital have never been completed. With a capacity for 250 patients the hospital now can only care for about 90.

When we first entered the hospital we were struck by the physical condition, uncleanness and lack of equipment. The small staff was able to give only minimum care because of physical limitations and the state of frustration due to depletion of staff and finances. When the Quaker team made clear that it would share in the care of the patients, bring in new equipment, medicine, skilled personnel the spirit of the hospital was vastly improved. Following the basic pattern of AFSC foreign service work, it is our express and particular purpose to help these persons to help themselves.

Dr. Yu continues as the head doctor with the staff of Korean doctors directly responsible to him. In collaboration with them the FSU staff of doctors and nurses are setting up a pathological laboratory, a program in physiotherapy, the beginnings of a tuberculosis department, a nurse's aide program

for nine months of intensive training of Korean girls, and a medical assistance program for Kunsan refugee camps.

The Friends Service Unit in Kunsan includes British, American and Swedish personnel. It is composed of three doctors, two nurses and five social workers. Another doctor and four nurses soon will join the unit.

This foreign service work is a sincere effort on the part of religiously motivated, highly skilled, eager young men and women seeking to share in the alleviation of human suffering in a very needy place; suffering that is the result of the sin of man's inhumanity to man. It is a dedicated effort to express in the personal lives and in the professional services of the team the corporate witness of Friends' understanding of the meaning of the words of Jesus of Nazareth when he said, "In as much as you have done it unto one of the least of these my brothers, you have done it unto me."

There is a vast amount of work to be done in the rehabilitation of South Korea and its people. Our work is a small but significant effort. As the Korean proverb aptly puts it: "He who would remove the mountain must begin by carrying away small stones."

Thomas S. Kepler of Oberlin College has edited and introduced *The Journal of John Woolman* for the World Publishing Company. This edition of the Journal is of convenient pocket-size, and sells for \$1.50. It is eighth in the series of World Devotional Classics, which includes the *Imitation of Christ* and *Theologia Germanica*.

* * * *

A short pamphlet entitled "The Challenge of the Kinsey Report," by Richard E. Lenz has been reprinted from the *International Journal of Religious Education* by the Division of Christian Education of the National Council of Churches. It is a critical discussion of the implications of the Kinsey Report for Christian education in matters of sex. The pamphlet may be ordered from the Division of Christian Education at 79 E. Adams Street, Chicago 3, Illinois, at five cents a copy.

* * * *

A *Bibliography of Conscientious Objection to War* has been edited by Hi Doty for the Central Committee for Conscientious Objectors and is available at twenty cents a copy (reduced prices for quantities) from the Board on Peace and Social Concerns, 101 S. 8th Street, Richmond, Indiana. The bibliography lists 173 new and old titles of books, pamphlets and articles

THE YEAR ENDS WELL

The total receipts for the United Services of the Five Years Meeting at the end of the budget year, March 3, were \$138,948.46—a thousand dollars under the set budget of \$140,000. The amount was more than \$13,200 above that raised the previous year.

When the giving of Friends of the Five Years Meeting to the United Services budget, the Assessment budget, the new Central Office Building fund and the special Africa Education Fund are considered together, there is reason for gratitude that this makes the highest total received for Five Years Meeting work in many years.

Now for the new year; may we maintain and go beyond our previous work. When this issue of *The American Friend* is in your hands, it will be the week of the annual meetings of the Boards and Committees of the Five Years Meeting in Richmond, Indiana. The support of last year's budget should encourage these Friends, who come from every Yearly Meeting in the Five Years Meeting, to plan wisely and well for the coming year.

POETRY CONTRIBUTORS

Ina Pearle Whaley, 108 N. 4th St. Marshalltown, Iowa.

Erica May Brooks, 255 State St. Albany, New York.

Lucia Trent, Box 2032, San Antonio 6, Texas.

IS AN INWARD TONE

is no haphazard thing—
who caught
struggling.
an ever inward tone,
things alone.
must relinquish
a chance
would hear
sonance.
must expel
anxious reason,
intellect and intuition,
would envision
ear, so we can truly tell,
notes that sing.
is no haphazard thing!

ERICA MAY BROOKS

FIELD IN SPRING

l
oward the west,
ow tide of green,
g in waves of peace against
rt.

LUCIA TRENT

Life and Work in Ramallah

By Phyllis Underwood

The Mary Williams Teaching Fellowship provides opportunity for a college graduate to teach for one year in either the Friends Boys School or the Friends Girls School in Ramallah, Jordan. The selection of the teacher is made jointly by the Awards Committee of the American Friends Service Committee and the American Friends Board of Missions of the Five Years Meeting. This year Phyllis Underwood, a 1953 graduate of Earlham College, was awarded the Fellowship. Excerpts of her report to the AFSC are given below.

THINKING over five months of "life and work in Ramallah," so to speak, is like turning a kaleidoscope over and over in my mind—a kaleidoscope of many colorful and conflicting impressions of the land, the people, and the work here.

The work is taxing, both mentally and physically, full of problems, but, as is always true with problems, the effort required to solve them is correspondingly satisfying.

I am teaching twenty-seven classroom hours every week divided as follows: English I, 8 hours; English II, 7 hours; History I, 3 hours; History II, 3 hours; History III, 4 hours; and Geography II, 2 hours. Personally I would like to see more time devoted to the history courses, as I feel that the perspective of one's own place in the world and the appreciation of other peoples which this study gives is very important for these girls, who are so intensely aware of themselves as persons and their predicaments as a people, to have. I must admit, however, that this feeling is partly personal prejudice; every teacher feels the same way about her own subjects.

In addition to classroom teaching I am sponsor, or "class teacher," for the Secondary I class and supervisor of the Girl Reserve troop. Unfortunately my classroom work demands so much of my time, not only in actual classroom teaching, but also in preparation and correction of assignments, that I have not been able to devote myself properly to these activities. The work of the Girl Reserves in particular is important. Once a week they teach in a school for illiterates, but as that



Phyllis E. Underwood

part of their work is all in Arabic, I, of necessity, can do very little with it.

Being a boarding teacher also means spending one day a week "on duty." This includes such little pleasures as getting the girls up in the morning, looking after their housework, going for a walk with them, and seeing that the noise at meal and study times is kept down to a dull roar.

There are many difficulties in teaching, or trying to teach, here, many or most of which stem from the obvious fact that this is a country in which the thought patterns and customs of the people are very different from ours in the West, and also, this is a country which in the past five years has been through an upheaval of tremendous consequence, socially and politically, resulting from the partition of Palestine.

Most apparent among the difficulties is the language barrier. I must do all my teaching in English, of course, and all other secondary level subjects are taught in English with the natural exception of Arabic literature and grammar. The students simply do not have as yet an English vocabulary, especially a technical vocabulary in different subjects, which gives them

ease in grasping somewhat abstract concepts or fluency in discussing their ideas. Such a condition is not too difficult of solution in the long run; the more they handle the language, the more readily they can express themselves. Much practice and good teaching seems to be the answer indicated here.

But it is all too easy to speak only of the difficulties. Teaching here has its very real joys. Foremost among them is the positive eagerness of the student to learn, and by learning I do not mean memorizing. Once over the initial hesitancy to think for themselves and to express their own opinions, the students enjoy discussing ideas, enjoy making new discoveries and original ones for themselves and with others. Thinking, though hard work, is fun and the students, many for the first time, are finding this out. It is a mistake to say these children cannot or will not learn. Given guidance they will learn and have a very good time doing it. The girls here respond wholeheartedly to stimulating ideas, so wholeheartedly that they teach me much while we're together, both in class and outside. And that is, after all, the heart of education—teachers and pupils together searching, discovering, learning, growing.

At this point I wish to add that I think the work of this school and others like it is of tremendous importance for the growth of the young people here and actually is a necessity if this country is going to raise its standard of living and take its rightful place as a respected nation of the world. I do not feel that the main task of this institution is "to convert the heathen" to a religion which the people here do not, indeed many cannot, yet understand. Rather I feel the task here is to (1) awaken minds, i.e. to help young people search honestly and objectively for truth and to accept truth no matter whether or not it conflicts with prejudice, (2) teach responsibility, help students make choices that are based on truth as it is understood, not on turbulent emotions, and (3) eradicate the hatred and fear which are deep-seated in many hearts and to replace them with the spirit of love and the desire for peace. These tasks are admittedly not easy, and I must confess I do not know whether or not my teaching here is helping in any small way to achieve them. I even must admit I am not completely sure that they can be achieved. Yet I am equally certain that they must be achieved, or this nation will sink into abject poverty and despair and all that this school stands for will disappear.

Quaker Men in Action.....

News of Organization and Activities of Friends Men, Edited by Merritt Murphy, Secretary, Quaker Men.

LAST CALL TO CALIFORNIA

When this appears in print some Friends already will have started for California and others will be making last minute preparations for their westward journey.

California Friends, hosts for both the Quaker Men and the United Society of Friends Women Conferences at Whittier, May 8-12, have everything in readiness. They have left no stone unturned in their effort to assure the success of both Conferences and give visiting Friends a pleasant and enjoyable time in sunny California.

Albuquerque Friends are looking forward to at least a part of the Quaker Caravan stopping overnight there. They will provide a fellowship supper and make motel reservations in advance for all Friends who notify them when they expect to arrive. Albuquerque is on the popular southern motor route (Road 66) to California and Friends traveling that way should contact Hubert H. Nicholson, 341 Dallas, N. E., Albuquerque, New Mexico, giving information how many there will be in their party and when they expect to be there. The Albuquerque Friends group is comparatively small and isolated somewhat geographically from other Friends, and they are anticipating much inspiration in their fellowship with traveling Friends from all points East.

With excellent programs, outstanding speakers, and many enjoyable and uplifting features, the Conferences promise to be real "mountain top" experiences for all who attend.

1953 HONOR UNITS

Seven local units of Quaker Men completed five or more Christian service projects during 1953 and qualified as Honor Units for the year. These seven groups of men who made such outstanding achievement in Kingdom Building included:

CENTER MEETING, West Milton, O.
(Ind. Y.M.)
DAYTON MEETING, Dayton, O.,
(Ind. Y.M.)
WEST RICHMOND MEETING,
Richmond, Ind. (Ind. Y.M.)
LITTLE RIDGE MEETING, Fair-
mount, Ind. (Ind. Y.M.)
PORTLAND QUARTERLY MEET-
ING, Portland, Ind. (Ind. Y.M.)
LEESBURG MEETING, Leesburg, O.
(Wilmington Y.M.)

PORTLAND MEETING, Portland,
Ind. (Ind. Y.M.)

The accomplishments of Center, Dayton, West Richmond and Little Ridge Quaker Men already have been listed on this page.

Here is a list of services performed by members of the Portland Quarterly Meeting Quaker Men group:

Bluff Point men installed new lights in their church.
Walnut Corner men cleaned and mowed church lawn, which was overgrown and very unsightly.
White Oak men put out farm crops for a sick Friend.
Pennville men cleaned a ditch bank and helped beautify grounds back of the Meetinghouse.
Most of the churches in the Quarter sent delegations to Yearly Meeting Quaker Men sessions.

The Leesburg Quaker Men held a Father and Son Supper, set out 600 plants for a raspberry project, helped with Wilmington Yearly Meeting men's project of purchasing seats for the new Wilmington College auditorium, shared in tree planting project at Quaker Knoll, Wilmington Yearly Meeting Camp site, entertained the Yearly Meeting Quaker Men's group, attended Yearly Meeting Quaker Men meetings, purchased a gilt for Friends Demonstration Farm in Monroe County, Tenn.: and furnished labor to build a new stairway and install rest rooms in the church building.

Portland Monthly Meeting Quaker Men installed a Nativity Scene at the church for the Christmas season, put up a Resurrection Scene at Easter time, had charge of a Mothers Day program, led a special prayer meeting program, and contributed to Yearly Meeting men's projects.

CHARTER UNITS

Additional men's groups who have joined hands with other Quaker Men all across the country in their general program of Christian service and concern and have obtained new or renewal Charters for 1954 include the following:

Westfield Meeting, Western Y.M.,
Robert Moore, Sec.
Carmel Meeting, Western Y.M.,
Keith Cox, Pres.
Dayton Meeting, Indiana Y.M., Ho-
mer Mills, Pres.
Grinnell Meeting, Iowa Y.M., George
German, Pres.

Center Meeting, Indiana Y.M., R. J.
Hissong, Sec.
Little Ridge Meeting, Indiana Y.M.
Chas. McCracken, Pres.
Leesburg Meeting, Wilmington Y.M.
Rufus Huff, Pres.
Portland Quarterly Meeting, Indian
Y.M., Max Snyder, Pres.
Spring Valley Meeting, Californi
Y.M., M. M. Tenney Jr., Sec.
Long Beach Meeting, Californ
Y.M., B. H. Brandon, Sec.
Fairmount Quarterly Meeting, Indi
ana Y.M., Lewis E. Berg, Sec.
Bethel Meeting, Indiana Y.M., Mil
burn Wood, Pres.
Portland Meeting, Indiana Y.M.
Harry Brady, Pres.
Science Hill Meeting, N. Carolina
Y.M., Hubert Thornburg, Pres.
Amboy Meeting, Indiana Y.M., Wil
bur Horner, Pres.
Marshalltown Meeting, Iowa Y.M.
Alvah Collins, Sec.
West Milton Meeting, Indiana Y.M.
Andy Sipe, Pres.

ALBUQUERQUE ARRANGEMENTS

The Albuquerque Monthly Meeting of Friends (Nebraska Yearly Meeting) is arranging for the comfort and entertainment of Friends stopping there overnight enroute to the Men's and Women's Conferences. If the anticipated number to be expected is known sufficiently in advance, special buses will be chartered to meet the 3 o'clock train on Thursday, May 6, and transport Friends to the new church building (still unfinished) for a fellowship supper. Friends not traveling on the Quaker Special train but motoring to California will be entertained also, even though they may be going through Albuquerque a day or two earlier, if their number is known in advance.

The Friends Parsonage-Church is easily found. Those traveling into Albuquerque from the east should note, as soon as they come through the mountain pass on Road 66, a city limits sign. From that point the distance is 4.2 miles to the Friends Church sign. A big Shamrock Filling Station sign on the north side of Highway 66 is 100 feet in front of the Friends sign. Turn right with the arrow and curve around the fire station, going 3 blocks north to 341 Dallas, N.E. Telephone 5-2007 if you get lost.

Albuquerque Friends will provide food for the fellowship supper for as many people as are reported by May 1st. For information regarding reservations, write Hubert H. Nicholson, Pastor, 341 Dallas, N.E., Albuquerque, New Mexico.

The Sunday School Lesson

Prepared by Russell E. Rees

For May 16

Elijah Rebukes Ahab

1 Kings 21:1-4, 16-20

The results of Elijah's victory on Mount Carmel were not as good as they appeared to be on the eve of the victory. To be sure Baalism was driven under ground for a time, but the evils of the alien religion had done their damage, and continued to bear fruit in the actions of the King. We must not allow ourselves the luxury of approval of all the methods of Elijah. The murder of the priests of Baal must have been wrong then, since it violated one of the Commandments. The end does not justify the means, either in Elijah's time or in our own.

The struggle in today's lesson is a moral struggle, and the king's conscience, or lack of it, is the point of interest. Let us carefully trace the events: 1. Ahab desired the vineyard of Naboth, and recognizing the rights of ownership he made a just and reasonable offer for the land. 2. Naboth refused to sell, on the reasonable grounds that the land was his birthright and should not be sold. 3. Ahab, disappointed because he could not get what he wanted, retired to pout about it. 4. Jezebel, the Queen, suggested a way to get around the situation, but it involved murder. Ahab consented. The vineyard was seized by the king.

Now the second act in the drama begins, with the entrance of Elijah, the prophet. The prophet's sense of moral rectitude told him that even a king is bound by the laws of God. Straightway he went to the vineyard, where he found the king enjoying his dishonest gain. Being confronted with the question of his guilt, Ahab answered, "Have you found me, O my enemy?" and Elijah responded, (free translation) "I have not found you, but your own guilty conscience has caught up with you." Then Elijah promised Ahab that nothing but evil could come of such injustice, and foretold the destruction of the king for his actions.

If an arraignment of Ahab is to be made, the accusations would be on several counts. No doubt his trouble began with the sin of covetousness, when he looked out on Naboth's property and wanted it for himself. In order to satisfy his covetousness he acted dishonestly and finally, agreeing to his wife's suggestion, arranged his

murder. However Ahab's sins are deeper even than murder, according to the prophet, for they involve apostasy and idol worship.

A very important aspect of this story is the role of the prophet in the life of the nation. The ethical monotheism of Judaism is here seen in action. There is one God, and he is righteous (good), setting forth his demands in terms of behavior. His laws apply to all men, and even the king is not exempt. The prophet, when he speaks, is no respecter of persons, but judges all men alike.

This is very significant, because the subservience of religion to the state is a constant threat to religion. When religion has been vital, it has always insisted upon the right to judge the state as well as the individual. The great importance of the prophets in the history of Israel is due to their insistence upon the necessity of applying the laws of God alike to king and people, saying that there is one moral principle that applies to all.

Questions:

1. What is the proper relationship between religion and government? If they are separate, as in the U.S., how does religion influence the state?

For May 23

Micaiah Withstands False Prophets

1 Kings 22:1-40

Jehoshaphat, the son of Asa, became king of Judah about 873 and continued to reign until about 849. Upon coming to the throne he adopted a conciliatory policy toward the Northern Kingdom, even going so far as to arrange a marriage between his son Jehoram and Athaliah, the daughter of Ahab. He evidently had ambitions to expand his kingdom, and for that purpose constructed a small navy, which met disaster soon afterward.

The lesson deals with a proposed alliance between Jehoshaphat and Ahab, to rebel against Ben-Hadad, the King of Damascus. It appears to have been a very foolish move, as neither was able to raise an army adequate for such an adventure. Jehoshaphat did suggest that before going on with the plans they should inquire of God whether it was advisable or not.

Ahab called in 400 prophets (who were on the king's payroll), and asked them their opinion. They all agreed,

"Go up; for the Lord will deliver it into the hands of the king." Jehoshaphat wanted to inquire still further, and the name of Micaiah was mentioned. Ahab remonstrated for he said, "That man never prophesies good concerning me." Nevertheless he was called in, and a demonstration by the other prophets was put on for him, then he was asked what he thought. His words are memorable: "What Jehovah sayeth unto me that will I speak."

Although Micaiah agreed with the prophets, his words seemed to imply something sinister as to the ultimate fate of Ahab. At least Ahab feared him, and ordered him taken away and put in prison. The prophet accused the king's prophets of having a "lying spirit" and of speaking only what the king wanted to hear, and so earned for himself the disfavor of the king.

The military expedition was disastrous, and strangely enough we do not know the fate of Micaiah. The enthusiastic encouragement of the 400 prophets had led the kings of the two kingdoms into a reckless adventure, and Micaiah is here pictured as the True Prophet of God who might have saved them had they listened to him.

This whole story, and many others in this period, raises the question of what is the will of God and how can men know what that will is. It is certainly not answered here. In the light of history, a few hundred years later, it is sometimes clear what should have been done and what should not. From a practical standpoint we see now that it was foolhardy for two small countries to pit themselves against a strong Damascus. But are practical considerations the answer to the will of God? Surely not always. It is also evident here that when the prophet gets his living from the king, he easily is corrupted by such dependence.

The formula suggested by Micaiah is sound, "What Jehovah says unto me that will I speak." But does this not mean that one must be first sincere and honest within himself before God's will can be understood? If desire for personal gain, or fear of consequences, or ambition to be popular motivates men, they will not find the true will of God. Only as men have an eye single to truth can they come to know the truth. It is a high requirement, and one which early Friends insisted upon.

Questions:

1. How can you be sure that what you say is what God would say?

2. What has the Friends method of reaching decisions in the business meeting to do with this question?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

The Annual Churchmen's Washington Seminar, sponsored by the National Council of Churches, was attended by 300 Protestants, including six Friends. Charles Doak, Margaret Sheldon, Charles Ball, Helen M. F. Price, Raymond Wilson and Wilmer Cooper participated in the Seminar, which was entitled, "Your Government and You." A highlight was Senator Paul Douglas' speech on ethics in government.

* * * * *

Speakers for the United Society of Friends Women's Conference to be held in Whittier, California, May 8-12, will include Clarence Pickett, Errol T. Elliott, Harold Walker, Jessamyn West, Mrs. James D. Wyker, Barbara Hudson and Charles Lampman. Jessamyn West is the author of *Friendly Persuasion* and the recent *Cress Delahanty*. Mrs. Wyker is President of United Church Women.

* * * * *

Fred and Alta Hoyt of Wichita, Kansas, write to say that a recent letter from Nathan Luvai, who aids Everett Kellum with the inspection of the school in the Friends area in Kenya, East Africa, indicates that Nathan Luvai is now serving as Assistant Area Commissioner for scouts in North Nyanza District. He will be awarded the Medal of Merit soon, and the Hoyts comment that Fred Hoyt received such a medal in 1941 during his service in Kenya. They add, "Isn't it gratifying to see Africans now filling these places of leadership instead of the missionaries?"

* * * * *

Retreats at Kirkridge, Bangor, Pennsylvania, will be held this year beginning May 3, and continuing at intervals through November. Kirkridge, a retreat-and-study center in the Pennsylvania Appalachians, offers retreats, quiet days, an extended period of "ordered Christian living," and "Square Peg" training programs for seminarians. Joseph and Edith Platt of the resident community are Friends. John Oliver Nelson of Yale Divinity School, Calvin Keene of Howard University and Gilbert Kilpack of Pendle Hill are among the retreat leaders. For further information, write Joseph E. Platt, Resident Secretary, Kirkridge, Bangor, Pa.

* * * * *

Friends and Friends Meetings are again asked to help individuals and

families withdraw from the despair of refugee camps and gain a new start in this country. The sponsorship requirements are essentially the same as under the old Displaced Persons Act, under which Friends sponsored the coming of more than 700 refugees to this country from 1949 - 1952. The restrictiveness of the new Refugee Relief Act, passed in July, 1953, has been somewhat lessened by negotiation, and it is hoped that Friends will enthusiastically support the new program of sponsoring refugees. Questions or requests for further information should be addressed to Florine Miller, Foreign Service Section, American Friends Service Committee, 20 South 12th St., Philadelphia 7, Pa.

* * * * *

Peace News reports that Alfayo Agufana, "an African Quaker of Majengo Market, Maragoli District of Kenya, has been condemned to death by a Kenya Court on a charge of being in possession of a dangerous weapon." A search of his house in September revealed two bullets in the pocket of a pair of shorts lying near his bedside. He denied knowing about them before the search. In court, he was found not guilty of the charge of being a member of the Mau Mau, but was condemned to death on the charge of being in possession of a dangerous weapon. An appeal has been entered. Alfayo Agufana, reports *Peace News*, is the son of Andrea Agufana, a miller, of Maragoli District, "who was for forty years the pastor of Maragoli Monthly Meeting of the Society of Friends."

* * * * *

All Friends are invited to attend the Friends General Conference, held June 25 - July 2 at Cape May, New Jersey. This year's theme is "The Quaker Way—A Christian Ministry of Hope." Addresses will be given by Rachel R. Cadbury of Moorestown, N. J., Paul W. Hoon of Union Seminary, Murray D. Lincoln of the Farm Bureau Insurance Companies and CARE, John Oliver Nelson of Yale Divinity School, Ira De A. Reid of Haverford College, James H. Robinson of the Church of the Master in New York, and Miriam Van Waters, Superintendent of the State Reformatory for Women at Framingham, Mass. Dorothy Hutchinson of Abington Meeting will give New Testament Interpretations. A Junior Conference, and a High School Section will again be

held. Young Friends, led by Erik Zintl and Tom and Nan Brown, will be in cooperative residence at Seaside Crest Inn. Worship-Fellowship group will be patterned after those at the 1952 Friends World Conference in Oxford. Write the Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

* * * * *

Christina Jones, in the Report of the International Christian Committee for Refugee Schools at Ramallah and Jiffna, tells of the clothing needs of the refugee children in the schools at Ramallah and Jiffna that have been met by gifts of cloth, clothing and money this year. Schools in the Friends Meetinghouse in Ramallah, in the Greek Orthodox Community building and newly built school house near Jiffna have been operating for five years supervised by Mr. Khouri of the Friends Boys School. Twenty-four people are employed in the schools which care for 630 refugee children. Each child was given a pair of shoes this year, and 1868 pieces of trousers, shirts, stockings, dresses, skirts and jackets were distributed.

* * * * *

Willard Jones has been giving full time to the work of Executive Secretary of the Near East Christian Council Committee for Refugee Relief since January 1 of this year. Christina Jones has gone out to the two Friends schools two days each week for classes and continues to have responsibility for the refugee schools. The Joneses now live in the Nashashibi Quarter of Jerusalem, just at the foot of Mount Scopus, "from which we can look out on the Mount of Olives and the hills of Ramallah."

Friendly Fellowship

SALEM, IOWA — Salem Quarterly Meeting met at Salem Friends Church in February with Glenwood Stanley, former pastor, bringing devotions. The name of Freda McLeland, pastor of Salem, was presented for recording procedures. The Doctrinal Committee Athena Mortimer and Will Tomkins led in a discussion of the queries. Linwood Johnson, pastor of Cedar Creek Meeting, gave the morning message. A group of students from William Penn College, with a member of the faculty

. Harner, had charge of the Sunday
rship service.

Jessie Tomkins

* * * *

FALL CREEK, OHIO—The Fall Creek
Meeting of Wilmington Yearly Meeting
posed a successful revival meeting on
March 21. The evangelists were Homer

Barker of Greensboro, North
Carolina, and his wife, Phyllis, re-
turned missionaries from Japan and
Formosa. There were a number of con-
versions and several young people
dedicated their lives for full time serv-
ice. Slides were shown of conditions
in the orient, also the sound film,
"Formosa, Key to Conquest." The
pastor of the Meeting is Robert Rudd,
formerly of Graham, North Carolina,
and a student in Asbury College.

Ione T. Cook

* * * *

CHICAGO, ILLINOIS — On Sunday,
March 21, Chicago Meeting of Friends
(Artesian Avenue) observed the 5th
anniversary of the dedication of the
Meetinghouse. At the morning service,
good attendance of members and
friends and many non-members who
had attended the dedication were
present. The Meeting opened with a
period of silence, after which Russell
Rees, pastor, offered prayer. Merritt
Hild spoke of our scattered but faith-
ful membership. James Matchett spoke
of early recollections of the Meeting
and the sale of the Meetinghouse on
Indiana Avenue to a Negro congrega-
tion, of our gathering together in
various other churches and finally
building our own place of worship in
Morgan Park at 108th St. We are clear
of indebtedness, our membership is
increasing and the Meeting is an ex-
ample of Christian unity under the
leadership of our pastor, Russell Rees.
Special music was furnished by a
ladies trio and solos by Elmer Bosse
and Joyce Wood Loamis. We all felt it
had been an inspiring occasion. "This
is none other than the house of God."
Genesis 28:17.

The Missionary group of the U.S.F.W.
of Chicago Friends Meeting met in
March at the Meetinghouse. Devotions
were led by Anne Bosse. Officers for
the following year are: President, Anne
Bosse; Vice President, Mary Rees;
Secretary, Emma H. Hadley; Treasurer,
Lucy J. Matchett; Service Committee
Chairman, Cora Paucoast. A playlet
was presented. The afternoon speaker
was Julio Vivas, a Puerto Rican, who
gave a very interesting and instructive
illustrated talk. He said there are
10,000 Puerto Ricans in Chicago alone.
Most find the shootings in Congress a
tragic mistake.

Emma Hill Hadley

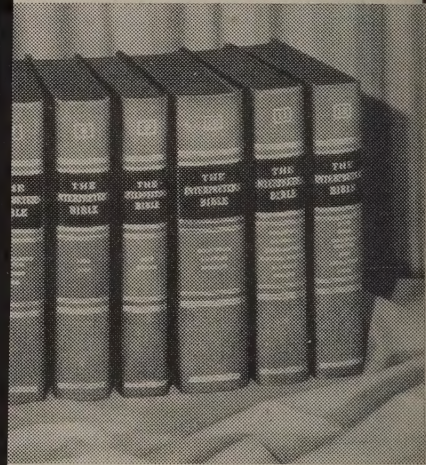
First on this matter of differences among Friends and among Christians in general. Let's stop apologizing for them and rather rejoice in them as an evidence of democracy in religion. Some of the totalitarian religions have just about convinced us that differences and weakness are synonymous. They are only to the extent that we make them so.

Now for "Comment on a Query." No cause is worth misleading statements or half truths and there are few areas where one can find more of both than in matters concerning tobacco and alcohol. A narcotic, by definition, is a sleep producing drug. Strictly speaking, alcohol is a narcotic, though there are obvious differences between it and other narcotics.

Tobacco is not a narcotic. Let's be accurate regarding harm done the body, too. It has been demonstrated that even moderate use of tobacco shortens the life span and increases the possibilities of lip and lung cancer. Actually moderate use of alcohol has not been found to be harmful to the body. Its disadvantages lie in the social complications involved in its use plus the ever-present hazard of over-use.

Janet Hawksley

Route 5
Warrensburg, Mo.



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Genesis, Exodus). Volume 2 (Le-
Volume 7 (New Testament Arti-
cinthians, Galatians, Ephesians).
Volume \$8.75

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THE AMERICAN FRIEND

BIRTHS

KARNES—To Paul and Ella Mae Ross
nes, a son, Kenneth, on March 11,
Greenfield, Ohio.

PARSONS—To Richard and Nancy
milton Parsons, a son, David
omas, on March 18, at Muncie,
iana.

WOOD—To George Hallack Jr. and
he Richie Wood of Bellevue, Wash-
ton, a son, Robert Christopher, on
bruary 25.

DEATHS

LEWIS—Anna Brackin Lewis, on
arch 13, in Pasadena, California. She
as born September 13, 1879 at Coal
eek, Iowa, the daughter of Lemuel
d Mary Hirst Brackin. For genera-
ons her ancestors were members
mong Friends, her father being a
orded minister. On April 25, 1906
e married Carl S. Lewis, and they
ed on a farm near Marshalltown,
wa. In 1937, they removed to
asadena, California, and soon became
embers of First Friends Church.
herever she lived Anna was active
church affairs and lived a consistent
ristian life. She was gifted in
owing how to minister to human
ed. Surviving are Carl Lewis; their
n, Evan; their daughter, Margaret;
vo granddaughters and one grandson.
emorial services were conducted by
Stuart Innerst and Elmer H. Brown.

PAINTER—Roda Painter, at Whittier,
alif., on March 6, 1954, aged ninety-
ne. Born in southeastern Canada in
bruary, 1863, she was the widow of
avid Painter, retired Spencer, Iowa,
uggist, who was a cousin of John
ainter of Pasadena, one of those who
lected the site of Whittier 68 years
go. The couple moved to Whittier
many years ago and Roda Painter was
soloist in Whittier First Friends
church, where she was a member until
cently when failing health caused
er to transfer her membership to the
aptist Church nearer her home. She
led of injuries suffered Feb. 28 when a
ar in which she was seated slipped its
akes and rolled down a slope in
ose Hills cemetery in Whittier, and
verturned. She leaves one son, John
ainter of Los Angeles; a daughter Mrs.
lee Runyan of Lafayette, Calif., four
randchildren and one great-grand-
child. Funeral was held in Whittier
ith Robert E. Cope, First Friends
inister, officiating.

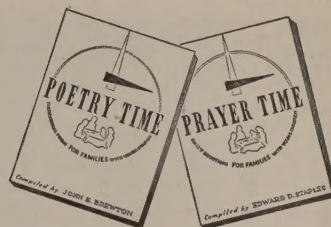
RATLIFF—Ancil E. Ratliff, at his home
Fairmount, Indiana on February 24,
t the age of 91 years. He was born
near Amboy, Indiana, the son of Joseph
nd Mary Ann Lamb Ratliff. When he
as eight years old, the family moved
o a farm near Fairmount. In 1885, he
as married to Ruth Harvey. He
ught in the public schools of the
ounty before he started farming. He
as a birthright member of Friends,
nd was active and faithful in his home
meeting, in the Quarterly Meeting and
in the Yearly Meeting. He was
resident of the Board of Trustees of
Fairmount Academy for 25 years. It
as in this capacity that he encouraged
nd helped many young people to
higher education and broader fields of
ervice. He was one of the early pro-

moters of the "Quaker Haven Camp"
for young people. From his early
youth, his special interest was in the
field of religious education. He taught
a Bible class regularly most of his life.
While he was chairman of Religious
Education of Indiana Yearly Meeting,
he visited local meetings and quarterly
meetings. He planned Bible School
Conventions and stressed "teacher
training classes." He had been a mem-
ber of the Christian Education Board
of the Five Years Meeting, and was
also a member of the Permanent Board
of Indiana Yearly Meeting for several
years. He served one year as Presiding
Clerk of Yearly Meeting. As a public
official, he was county surveyor for
several years, and served for one term
in the state legislature. Upon retire-
ment from active farming, he moved
from the Little Ridge community to
Fairmount where he lived until his
death. Funeral services were con-
ducted by Xen Harvey, pastor, of Fair-
mount meeting; assisted by Orville
Fisher, pastor, of Little Ridge. Sur-
vivors are the wife; one son, Willis H.
Ratliff; five daughters: Ina Mc-
Cracken; Carrie Seale; Alice Ratliff;
and Pauline Hall (all from Fair-
mount); and Eurah Marshall of
Chicago, Illinois.

WELLS—Clara M. Wells at Madera,
Calif., on March 12, 1954, aged seventy-
nine. Born in Damascus, O., Jan. 15,
1875, daughter of Caleb and Elizabeth
Maris, she was married in 1901 in
Indianapolis, Ind., to Ellis A. Wells.
Both were recorded Friends ministers
and served monthly meetings in Up-
land and Hadley, Indiana; Spring
Bank, North Loop and Alda., Nebraska;
Wessington Springs, South Dakota, and
Capay Ranch, California, before re-
tiring in 1932 and moving to Whittier,
California. During her residence in
Whittier, Clara Wells' principal work
had been sewing for American Friends

Service Committee, which she con-
tinued almost to the time of her death,
although an invalid confined to her
home since the death of her husband
in 1946. For the last few months she
had been making her home with her
daughter, Mrs. Clyde Cavin in Madera.
Also surviving are another daughter,
Miss Frances Wells of Berkeley, Calif.;
four grandchildren and other relatives
in Whittier. The funeral was held in
Whittier with Robert E. Cope, Whittier
First Friends Church minister, in
charge.

Books for Children



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Vermont. Friendly, informal. Ex-
tensive campcraft program, canoe
and hiking trip, natural science.
Construction, farm animals, work
projects, square dances. Quaker
leadership.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitzer, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Telephone TR 6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5515 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio. Phone (Cint) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Citrus Heights, California—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado—Friends Meeting, 4100 Shoshone Street. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone 62-6221.

Detroit, Michigan—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 10:30 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting—unprogrammed meetings in homes; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida—Meeting for worship every Sunday, 10:45 a.m. in the Y.W.C.A. Clerk, J. William Greenleaf.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Veri D. Lindley, Minister, Richmond 70716.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4421 Abbott Avenue, So. Phone WH 9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooreville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 4 through May 2 each Sunday at 11 a.m.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Grant Fraser, Clerk, 1221 E. Edgemont.

Portland, Oregon—First Friends Church, S.E. 35th Ave and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place, Charles A. Beals, Minister, Phone Fillmore 3107.

Raleigh, North Carolina—The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road, Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington—University Friends Meeting, 3959 15th Ave. N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, PI 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave., Worship, 10 a.m.; Study, 11 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First-day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd., Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30. Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Oscar A. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker and James Thomas, Ministers. Phone 2-3373.

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